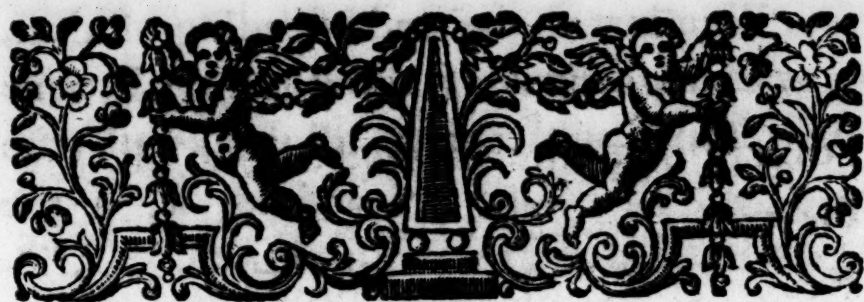


*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 17th Day of February, 1786;*

AGREED, that the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Lincoln, for the Sermon preached by his
Lordship this day before the SOCIETY;
and that his Lordship be desired to de-
liver a copy of the same to the SOCIETY
to be printed.

WILLIAM MORICE, *Secretary.*





ST. MATTH. XXIV. 14.

AND THIS GOSPEL OF THE KINGDOM SHALL BE
PREACHED IN ALL THE WORLD, FOR A WITNESS
UNTO ALL NATIONS:—



THE arguments for the truth of the Christian religion, which are drawn from prophecy, have this peculiar advantage: they constitute a species of evidence, the lustre of which, instead of being diminished and growing fainter through length of time, becomes gradually brighter and more conspicuous. In the early ages of the world the prophetic spirit yielded only a faint and glimmering light, “ ‘ a light that shined in a dark place,” the use and intent of which was but imperfectly understood. As a more copious effusion from the same divine

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source

‘ 2 Pet. i. 19.

source illuminated the understanding of man, the gracious designs of the Almighty became more distinctly unfolded, till at length the happy and auspicious æra arrived, when the “¹ day dawned and the day-star arose.” Christians are now in possession of that “² key of knowledge,” which the Jewish scribes were accused of taking away:—a key that opens to us the hidden mysterious purposes of divine providence for the redemption and salvation of mankind. Through this key are discerned the early traces of the promised Redeemer communicated to our first parents, and to the patriarchs; thence more fully to the Jewish legislator; and in a progressive series of brighter and more explicit revelation to the royal prophet, and to his successors in the prophetic line. Hence we are enabled to pronounce with certainty what is the ultimate end and design of the prophetic writings; that they are intended to bear witness to the advent of the Messiah, and to the future history of his universal kingdom: or, in the language of St. John, that “³ the testimony of Jesus is the spirit of prophecy.”

If

¹ 2 Pet. i. 19. ² Luke xi. 52. ³ Revel. xix. 10.

If the events related in the New Testament have thus demonstrated what is the true key to the prophecies of the Old : if the historical records of the gospel, comprehending every material circumstance of the birth and life, the death and resurrection of Jesus, are so many literal completions of ancient predictions : if the same prophetic system appear to have been uniformly carried on by our blessed Lord and his apostles : if the gracious Founder of our religion, in frequent mysterious conversation with his disciples, confirmed the prophecies concerning his mission, sufferings and resurrection : if he instructed his apostles to preach these doctrines to the whole world : if he foretold the calamitous, as well as prosperous, events which should affect his church : if he predicted the destruction of the temple of Jerusalem, the general dispersion of the Jews, the conversion of the gentiles to the faith, and the glorious universality of the gospel-kingdom upon earth : do we not hence perceive a manifest continuation of the same great and merciful plan of infinite wisdom in its several progressive stages, finally to receive its accomplishment in the kingdom of heaven ?

It

It is then our duty, as subjects of the gospel-kingdom, and more particularly as members of this venerable Society, to mark the several causes, which have hitherto accelerated or retarded the propagation of the Christian faith, to weigh well the tempers and dispositions of mankind in our own times, and to avail ourselves of every fortunate occurrence which may offer for the fulfilling our gracious Redeemer's prediction in the text, "and this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." [Matth. xxiv. 14.]

The kingdom of the Messiah was a subject of great and universal joy amongst the ancient prophets. The character, sufferings, and exaltation of this Prince of peace had been copiously described. Even under the humble title of the Son of Man (which is our Saviour's favourite and almost invariable appellation of himself) he had been expressly foretold by the prophet Daniel: "' Behold one like the son
" of man came with the clouds of heaven—
" and there was given him dominion and
" glory and a kingdom, that all people, nations,

¹Daniel vii. 13, 14.

“ tions, and languages should serve him : his
“ dominion is an everlasting dominion, which
“ shall not pass away, and his kingdom that
“ which shall not be destroyed.” To this glorious kingdom the words of the text refer ; and the disciples of our Lord could not well mistake the application. They are here, in the spirit of prophecy, assured by their divine master, that “ the gospel of this everlasting kingdom
“ should be preached in all the world, for a
“ witness to its most distant nations :” they are immediately after his resurrection commanded to “ ‘ go into all the world, and
“ preach the gospel to every creature.”

Nor were these unlettered instruments incompetent to the grandeur of the design. Animated by the holy Spirit of God against all dangers, and comforted under every affliction ; ornamented with the astonishing powers of speaking various languages, and of performing miracles ; the Apostolic body, thus rendered conspicuous by the brilliancy of their supernatural endowments, marched forth from Jerusalem, and proclaimed every where the glad tidings of faith and salvation. To the rapid
success

success which attended their commission history bears a decided testimony. The universal publication of the gospel in all the nations of the then-known world, even before the destruction of the temple, and the dissolution of the Jewish polity, gave an early accomplishment to this part of the prophecy; whilst the prediction of our Saviour in the latter part of the verse, "and then shall the end come," was as remarkably fulfilled by the consequent immediate execution of divine wrath on his murderers, the demolition of their city, and the general dispersion of its wretched inhabitants.

And when, in contemplating these extraordinary facts, we take into the account the remaining predictions which have not yet received their completion: that " ¹ Jerusalem
" shall be trodden down of the Gentiles until
" the times of the Gentiles be fulfilled:" that
" ² from the rising of the sun to the going
" down of the same, the name of the Lord
" shall be great among the Gentiles;" and
finally, that " ³ after the fulness of the Gen-
" tiles shall come in," the Israelites shall re-
turn from their long dispersion, and be them-
selves

¹ Luke xxi. 24. ² Mal. i. 11. ³ Rom. xi. 25, 26.

selves converted to the Christian faith, and “so all Israel shall be saved:” When the several distinct parts of this astonishing dispensation of the Almighty are thus brought together under one view; and we reflect, that we have already seen an exact completion of one part of the prophetic system relating to it,—what reason can be assigned why we should not rely on the immutability of the divine author for the accomplishment of the remainder in his own appointed time?

“¹ Known unto God are all his works from the beginning of the world.” And though he hath reserved “² in his own power the times and seasons” for bringing to pass many of the greater works of his providence, yet from the constant and invariable operation of his paternal care in watching over the interests of nations, and in the protection of individuals, we may reasonably infer, that the same eternal goodness will be still more conspicuous in promoting and bringing to maturity those deep designs which his unerring wisdom hath planned for the benefit of the universe. The gospel considered in this view as

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¹ Acts xv. 18.² Acts i. 7.

an universal blessing, can never cease to be an object of the affectionate regard of its beneficent author.

That he no longer vouchsafes, as in the infancy of Christianity, to confer upon the preachers of the gospel those miraculous powers, which contributed so largely to the conversion of mankind, cannot with propriety be adduced as a proof, that he hath cast off the care of his church. These splendid marks of divine interposition, so necessary at the first to rouse the languid attention of the hearer; to arrest and fix it upon the sublime truths which the Apostles preached, are to be considered rather as credentials of their mission, than as the sole efficient cause of their success.

When St. Peter converted so many thousands in Solomon's porch, are we to impute the conversion principally to the miracle performed on the cripple, or to the zeal of the Apostle? The miraculous cure indeed first excited the admiration of the people, who with an astonishment that was natural, aided by a spirit of curiosity, ran together to behold the subject on whom the divine power had been exercised.

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The Apostle, taking advantage of the concourse, addressed the Jewish audience in a discourse replete with scriptural learning and sound reasoning; placed before their eyes their own criminality, in having rejected and crucified the Lord of life; testified with boldness his resurrection and ascension into heaven, and his continuance in those blessed mansions until the final completion of the glorious prophecies concerning his kingdom; and concluded with an earnest solemn exhortation to repent and be converted. The success was answerable to the truth and excellence of the Apostle's reasoning: "many which heard the word believed." The hearing the word caused the belief: whilst those who were deaf to the voice of reason and argument, felt little impression from an authentic proof of St. Peter's divine mission, exhibited in the preceding miracle.

From this, and other similar instances recorded in the Acts, it appears, that they who attribute the rapid progress of Christianity *solely* to the miraculous powers vested in the Apostles, do an injury to the characters of these inspired preachers of righteousness, and

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to the cause which they defended. Let us reflect, that to these supernatural qualifications were added a thorough knowledge of the ancient scriptures,—a divine energy that surpassed the powers of human oratory, in referring and applying the types and prophecies concerning the Messiah to the corresponding events in the character of their blessed master,—an unwearied zeal in the cause they had undertaken,—a greatness of mind superior to all dangers,—a patience invincible under torment,—and a contempt of death itself, founded on the certain assurance of a resurrection to eternal life: and we shall be led to a more clear and certain conclusion, that the gospel thus preached “in demonstration of the spirit and of power” had in *itself* an undoubted claim to the affectionate attention of mankind; and was capable, under the direction of its inspired advocates, of carrying conviction to the heart, through its own intrinsic excellence, exclusive of the assistance which it derived from miracles.

And that this was truly the case, will appear from hence; that after the cessation of the miraculous powers, the Gospel still continued
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to flourish and bear fruit, till it became the established religion of the Eastern world, and by degrees penetrated into the Western. So long as it was presented to mankind in its pure and native simplicity; so long as the preachers formed themselves on the primitive model of the apostolical age, were exemplary in their lives, and “ ‘ mighty in the scriptures, testifying thereby that Jesus was Christ;” so long as their pious labours were directed to the removal of ignorance, the correction of error, and the reformation of vice;—so long they ceased not to gain converts to the Christian faith.

If they afterwards deviated from this plan; and, neglecting the more solid advantages of Christian discipline, began to waste their time and talents in sloth and indolence;—if, in conformity to the manners of the age they lived in, they mistook the gloomy austerity of monkish seclusion for the unadulterated doctrine of Christian self-denial;—if, more intent upon aggrandizing the person and authority of the Roman pontiff, than in delineating the characteristic virtues of their meek Redeemer, or
in

* Acts xviii. 24, 28.

in transplanting those virtues into their own hearts, they no longer exhibited to the world an example of primitive holiness: can we wonder that, when the professors of Christianity sunk under the corruptions and vices of the times, and the genuine gospel of Christ lay thus neglected, its original brightness should be obscured and almost extinguished beneath the dark clouds of ignorance and superstition? Amidst a depravity so general, when learning, taste and science scarce reared their languid heads, and were indebted for a feeble existence to the shelter of a monastic cell, can it be deemed wonderful that true Religion should be near expiring under the same baneful influence, or that she should take sanctuary in the same unsocial inauspicious retreat?

Happily for mankind, the sacred books of scripture, which, together with other monuments of ancient wisdom and learning, had been committed to the care of the Ecclesiastics of that age, were by the providential finger of God, preserved secure to the great æra of the REFORMATION. At this period, the revival of letters, facilitated by the art of printing, laid open the hidden springs of sacred science, and

and refreshed a thirsty world with the waters of eternal life. If these celestial fountains had been for a while concealed; if from the ignorance and corruption of preceding times, the great plans of Providence seemed to have been suspended; we now behold them revived with additional strength and splendour: we behold the labours of Christian pastors,—of our own church in particular,—successfully exerted in explaining and illustrating the oracles of God; in elucidating the figurative language of ancient oriental prophecies, and marking their completion; in collecting the scattered evidences of our holy religion, and in defending its genuine doctrines against the attacks of bigotry and infidelity: we behold the Gospel of the kingdom, purified from the gloom of superstition and the pageantry of idolatry, happily established in this island, and preached to many distant nations; its divine influence extended beyond the shores of the Atlantic, and the sacred light of righteousness and salvation penetrating into regions which “ ‘ sat in darkness and the shadow of death.”

To

To communicate the blessings of which we are partakers ; to contribute to the successful propagation of the Gospel, and thus to promote the universality of Christ's kingdom upon earth, are the great objects of the institution of this venerable Society. Impressed with a due sense of their obligations to the discharge of these duties, the Members of it, from the date of their incorporation, have steadily pursued such means, as were apparently most conducive to the accomplishment of so desirable an end. Convinced that the surest method of spreading Christ's religion with success, is to copy after the models of the purest ages, they have not only used every precaution in examining into the moral as well as literary qualifications of the Missionaries they have employed ; but have also recommended to them in the most earnest manner to cultivate in themselves, by study and application, and by fervent prayer to Almighty God, such a saving knowledge and belief of the Gospel, and such an habitual practice of all Christian virtues, as may enable them to be living examples of the truth of the doctrine they profess. Arduous indeed is the service, and slender the temporal advantage,

advantage, which the faithful Missionary can reap from the bounty of the Society. The perils he must undergo, the difficulties he must encounter in his connection with uncivilized barbarians, require an uncommon degree of fortitude, and, above all, the gifts and graces of the Holy Spirit, in such measure as alone can qualify him for the weighty employment. It is our part to judge with candour of those who discharge their duty to the best of their ability; to make all favourable allowance for the infirmities of human nature, and to give every possible encouragement to their pious labours in the vineyard of their blessed Master.

In the infancy of this institution, the Society, in conformity to the example of the earliest times, planted churches first in the most central situations, or in the capitals of the respective colonies; from whence the Missionaries might gradually advance to the confines, as population increased, and as the spiritual wants of the inhabitants called for their assistance. And they have had the repeated satisfaction of knowing that their benevolent intentions have not failed of success in many parts of Ame-

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rica, ^{*} before the late troubles. The events which have since taken place on that Continent, by circumscribing the boundaries of the British empire, have in one respect lessened the cares of the Society, though they can never weaken their affectionate regard to those conscientious Ministers, who, for their faithful services, have become sufferers. To these the Colonies under the King's dominion hold out an asylum, and the humanity of the Society its future support and patronage.

At the same time, the late emigrations into these Colonies having caused a large increase of inhabitants, who in regions wild and uncultivated are now forming new towns and settlements, the attention of the Society is necessarily engaged by these fresh objects of their care. Nor have they been neglectful of another branch of their institution,—the extending the benefits of it to the native Indians bordering on these settlements. And it is a pleasing reflection, that the labours formerly bestowed, in the conversion of ^{*} one branch of the confederate nations, have been productive of much good.

^{*} Abstract, 1785, page 29.

^{*} The Mohawks.

good fruit. The late affectionate reception given to their itinerant Missionary, from whom they had been separated more than seven years, by these well-meaning converts to Christianity—their eagerness to present their children to be baptized—their willingness to receive instruction—their docility in learning, and their readiness in obeying the precepts of their instructor, form altogether a more engaging picture of the improved manners and temper of this people, than from their origin could reasonably have been expected; and afford to the Society a well-grounded hope of a more general establishment of Christianity throughout their newly acquired settlements.

And whilst we thus extend the blessings of the Gospel-kingdom to the uncivilized natives, we are not unmindful of the deplorable situation of those, who, torn from their native country, experience the wretchedness of slavery in a foreign land. If the unhappy Africans are, as is generally supposed, the descendants of Ham, how wonderfully is the prophetic voice of Noah accomplished in the lot of his posterity! The curse, which the inspired Pa-

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triarch

triarch pronounced on the father of the Canaanites for his irreverent behaviour, has been literally fulfilled in his offspring. “ ‘ A servant of servants has he been to his brethren,” and so continues to this hour:—sold as cattle at a market—doomed to perpetual bondage,—subjugated to the caprice of tyranny—detained in brutal ignorance—in the midst of Christians living without the knowledge of God—amidst the light of the gospel of truth, plunged in the darkness of error and heathenism! This is such a complication of misery, as in a Christian country is not to be paralleled. After so many pathetic representations from hence of a case so truly piteous—after a ¹ late valuable publication on this important subject, in which the sensibility, the conscience, and even the interest of the Planters are appealed to, in behalf of their enslaved fellow-creatures; must it not be a matter of some surprise, that the characteristic humanity of the British nation, ever prompt to sympathize with distress, should

¹ Gen. ix. 25.

² Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies. By James Ramsay, M. A. Vicar of Teston, in Kent.

should not yet have been exercised towards this unfortunate class of human beings? The only efforts that have been hitherto made for their relief, have been owing to the compassionate feelings of the members of this Society, who, in the plantations of which they are trustees, have set the laudable example of instructing and converting them; and who, if their earnest representations could remove the prejudices of the self-interested, and attract the notice and approbation of Government, would cheerfully employ their worthy Missionaries on so heavenly an errand, as the general improvement and conversion of the Negroes; and would "rejoice with joy unspeakable," to see them grafted into the body of Christ's church.

Whilst the members of this Society have thus endeavoured to act up to the principles, and to fulfil the ends of their incorporation; and by the use of such means as Providence hath intrusted to their care, have tried to surmount the obstacles and discouragements which retard the propagation of the Gospel in the Western world; it will not, I trust, be considered

sidered as inapplicable to the present occasion to point out the propriety of extending in like manner the benefits of Christianity to the Eastern.—The large tracts of country, now added to the British empire in Asia, have opened a fair prospect before us. The opulence, the fertility, the population of these distant provinces, give them an increasing weight in the scale of British property, and justly entitle the inhabitants to all the privileges of fellow-subjects. As such they already enjoy, in some measure, the blessing of our free constitution. We have placed them under the protection of our laws, and guarded their most valuable rights by the establishment of an English tribunal. After thus communicating the choicest temporal blessings, on which we justly stamp so inestimable a value, can we consistently decline to impart the spiritual blessings whereof we are partakers in the gospel of Christ? Can we withhold from so many millions of rational beings, unhappily deluded by error or degraded by superstition, the privilege of an emancipation from their chains of darkness, and an admission into “ ‘ the glorious liberty of the
“ children

* Rom. viii. 21.

“ children of God ?” If we compassionate the ignorance of the American Indian, or of the savage African, and treat them as objects worthy of our attention; ought not the same charitable disposition to animate our hopes and excite our zeal towards the conversion of the Mahometan or the Gentoo? That this duty is incumbent on us as subjects of the same Empire, and as Christians,—that it would be greatly facilitated by a variety of peculiar considerations respecting the civil and political state, the literary character and the religious tenets of the Mahometans, and even from the gentle temper and serenity of the credulous disciples of Brama, has been lately enlarged upon with great judgment by a very ingenious writer¹. It is to be hoped, the interesting subject will merit the attention of Government, and influence the determinations of a great commercial body to take the lead in so glorious a cause:—that they will shew themselves to be disciples of Jesus by granting every encouragement to the public

¹ Sermon on the duty of attempting the Propagation of the Gospel among our Mahometan and Gentoo subjects in India. By Joseph White, B. D. Fellow of Wadham College.

public profession of Christianity in the provinces under their jurisdiction, by expending some part of their princely revenues in the service of their Creator, by erecting Churches in the Capitals of those provinces, and by giving a permanent establishment to the too long neglected religion of their country¹. The happy return of the public tranquility, which has secured to the British nation the quiet possession of these oriental acquisitions, yields a fair opportunity for the commencement of so godlike an employment. When the blessed work shall be happily effected, when the gospel of Christ Jesus shall become the established religion

¹ If the governors and commanders of the British forces in India would set the example, and compel a regular attendance on divine service every Sunday, such example would in all probability be followed in the subordinate towns and stations, and contribute in its consequences to the favourable reception and speedy propagation of the Christian religion amongst the natives. It is not the intention of this Society to interfere with another worthy Community who have liberally contributed to the advancement of Christian knowledge in this department. The expediency only is suggested of being permitted, in case Missionaries should be wanted, to send some who are at present out of employment; keeping them under the jurisdiction of the Society, and subject to the same rules with the Missionaries in the other parts of the world.

religion of Britons throughout Indostan ; we may then hope assuredly to see the purity of evangelical truth extend its sacred influence, and its divine precepts work conviction in the hearts of the unenlightened natives. An ample field will then be opened for the further propagation of the Christian faith to the remotest provinces of India, and to the ends of the Earth. May the Almighty vouchsafe in his appointed time to prosper the undertaking, and to fulfil the prophecies concerning the kingdom of his Son ! May He prepare mankind for the universal reception of the Gospel, and for the arrival of that blessed period foretold by the voice of Truth itself, when we shall
“¹ be one fold under one shepherd,” when
“² all the kingdoms of this world shall become
“ the kingdoms of our Lord and his Christ,
“ and he shall reign for ever and ever.”

¹ John x. 16.

² Rev. xi. 15.

AN ADDRESS

CHARTER

And of the Proceedings of the Society
for the Propagation of the Gospel in
Foreign Parts, from 1701 to 1711.
The Year 1711.

KING WILLIAM III. of Great Britain
has graciously granted, that the
Society should have the same
Privileges, Immunities, and
Exemptions, as the Corporation of
the Clergy of the City of London.
And that the said Society should
have the same Power, as the
said Corporation, to make
and alter their Statutes, and
to elect and depose their
Officers, and to receive
and hold their Lands, Tenements,
and Goods, and to sue and be
sued, and to do all such other
Things, as the said Corporation
may lawfully do.

An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts, from the 18th Day of
February, 1785, to the 17th Day of
February, 1786.

KING William III. of *Glorious Memory,*
 was graciously pleased, on the 16th of
June, 1701, to erect and settle a CORPO-
 RATION *with a perpetual succession, by the name*
 of THE SOCIETY FOR THE PROPAGATION
 OF THE GOSPEL IN FOREIGN PARTS; *for*
the receiving, managing, and disposing of the con-
tributions of such persons as would be induced to
extend their charity towards the Maintenance of
 a Learned and an Orthodox Clergy, *and the*
making of such other provision as might be necessary
for the Propagation of the Gospel in Foreign Parts,
upon information, that in many of our PLAN-
 TATIONS, COLONIES, and FACTORIES *be-*
yond the seas, the provision for Ministers was
mean, and many other of our said PLANTA-
 TIONS, COLONIES, and FACTORIES, *were*

wholly unprovided of a maintenance for Ministers, and the public worship of God; and that, for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

The Society was composed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of several other Lords, and eminent persons in the State, with a power to elect such others to be Members of the Corporation, as they, or the major part of them, should think beneficial to their charitable designs; and they immediately applied themselves with great zeal and alacrity to the good work; and after adjusting preliminaries in the choice of Officers, and settling standing orders and rules for their more regular proceeding, they subscribed every one of them, according to their several ranks and dispositions, an annual sum to be paid to their Treasurer, for the general uses of the Society; and chose new Members, and gave out deputations, according to the powers in the Charter, to receive and collect the donations of all charitable and well-disposed persons towards this most pious design: And thro' an especial blessing, *this work of the Lord hath all along prospered in their hands.* An infinite number of our own people, infants and adults, and many thousands of *Indians* and *Negroes*, have been instructed and baptized into the

the true faith of our Lord Jesus Christ. Great sums of money have been expended annually in the dispersing of bibles and common prayer books, with an innumerable quantity of other books, and small tracts of devotion and instruction. By which there was a very hopeful and improving appearance of religion in the public worship of God, according to the liturgy of the Church of *England*, in a great number of churches in *America*, under the direction of this Corporation, and in others which were raised by their means, before the separation from this country.

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Justice of the *King's Bench*, and the Lord Chief Justice of the *Common Pleas*, of the several sums of money by them received, and laid out, and of the management and disposition of the revenues of the Corporation: An Abstract of which, and of their proceedings, they annually publish, and take this opportunity of returning their most hearty thanks for the particular benefactions and legacies which were received in the year 1785, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
From <i>V</i> , - - - - -	10	10	0
<i>Samuel Langton</i> , Esq; - -	3	3	0
<i>Thomas Barker</i> , Esq; of } <i>Lyndon</i> , - - - - }	15	0	0
<i>Mrs. Hodgson</i> , of <i>Bristol</i> , -	1	1	0
	From		

From Mr. Michael Clayfield, of } Bristol, - - - - - }	2	2	0
The Rev. Mr. Harriott, of } Helmdon, - - - - - }	2	2	0
Doctor and Miss Norton, -	3	3	0
Lady Lucy Meyricke, - -	2	2	0
Mrs. Wilkins, - - - -	1	1	0
The Hon. Mrs. Bouverie, } by Thomas Jones, Esq; - }	15	0	0
The Dean of York and } Friends, - - - - - }	15	19	6
The Hon. Mrs. George Talbot,	5	5	0
Mrs. Lonsdale, of Barham } Hall, Cambridgeshire, - }	2	2	0
Mrs. Mathew, of Westham, -	1	1	0
Samuel Langton, Esq; - -	3	3	0
Lady Isham, - - - - -	2	2	0
A Lady unknown, by Wil- } liam Stevens, Esq; - - }	10	0	0
A Lady unknown, by Mr. } Tilbury, - - - - - }	15	0	0
A person unknown, by Mr. } Lyttelton, - - - - - }	1	1	0
Mr. Speare, of Exeter, -	1	1	0
Mr. Snow, - - - - -	1	1	0
The legacy of Mrs. Leonora Hale,	200	0	0
The annual bequest of the late } Mrs. Dorothy Robinson, during } the life of Mrs. Elizabeth } Fowler, - - - - - }	4	4	0
From Mrs. Watson, of New Nor- } folk-street, - - - - - }	1	1	0
From			

Proceedings of the Society.

31

From Mrs. Palmer, of Carlton, }	2	2	0
(annual) - - - }			
Mrs. Anne Carey, of Bristol,	2	2	0
U, - - - -	8	8	0
Richard Burgh, Esq; - -	1	1	0
William Pocock, Esq; - -	2	2	0
Mrs. Eleanor Frere, - -	1	1	0
Legacy of Edward Wynne, Esq; -	100	0	0
From the Rev. Mr. Gisborne, -	10	10	0
	£.	445	10 6

They likewise acknowledge an annuity of 20*l.* a year, bequeathed by the will of *Antony Barnes*, of *Grimsthorpe* in *Lincolnshire*, in the year 1727, and confirmed to them by a late Decree in Chancery.

These legacies and benefactions, together with ten pounds, ten shillings, paid at the entrance of new Members, amounting to the sum of four hundred and fifty-six pounds, and six-pence, are the whole of the casual income of the Society, for the year 1785. But a larger sum of two thousand seven hundred and thirty-three pounds, seven shillings, and eleven pence, hath been expended in salaries, books, and gratuities to Missionaries, and other incidental charges.

A LIST

A LIST of the Society's Missionaries, Catechists and School-masters, with their respective salaries, and the places at which they officiate.

NEWFOUNDLAND.

Annual Salaries.

		£.
1	Mr. <i>Walter Price</i> , Missionary at <i>St. John's Town</i> , ————	50
2	Mr. <i>James Balfour</i> , Missionary at <i>Harbour Grace and Carboneer</i> , ————	50
3	Mr. <i>William Lampery</i> , School-master at <i>Harbour Grace</i> , ————	10
4	Mr. ———— Missionary at <i>Trinity Bay</i> ————	50

NOVA SCOTIA.

5	Dr. <i>John Breynton</i> , Missionary at <i>Halifax</i> , ————	30
6	Mr. <i>Jacob Bailey</i> , Missionary at <i>Annapolis and Granville</i> , ————	40
7	Mr. <i>John M'Namara</i> , School-master at <i>Annapolis</i> , ————	10
8	Mr. <i>Peter Delaroche</i> , Missionary to the <i>French and English</i> , at <i>Lunenburg</i> , —	70
9	Mr. <i>Neuman</i> , School-master at <i>Lunenburg</i> , ————	10
10	Mr. <i>Bailly</i> , School-master to the <i>French</i> at <i>Lunenburg</i> , ————	15
11	Mr. <i>William Ellis</i> , Missionary at <i>Windsor, Newport, and Falmouth</i> , ————	40
12	Mr. ————	

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|----|---|---|----|
| 12 | Mr. James Wiswall, Missionary at Corn- | } | 30 |
| | wallis, Horton, and Wilmot, ——— | | |
| 13 | Mr. Cornelius Fox, School-master at | } | 10 |
| | Cornwallis, ——— ——— | | |
| 14 | Mr. Eagleson, Missionary in the County | } | 40 |
| | of Cumberland, ——— | | |
| 15 | Mr. Roger Viets, Missionary at Digby, — | | 50 |
| 16 | Mr. ——— Missionary at Che- | } | 50 |
| | dibucto, ——— ——— | | |
| 17 | Mr. George Panton, Missionary at Yar- | } | 50 |
| | mouth, and places adjacent, ——— | | |

The Rev. Mr. Isaac Browne remains in Nova Scotia, in no settled employment, on account of his great age, but has a salary from the Society of — — 50

Province of NEW BRUNSWICK.

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| 18 | Mr. Samuel Cooke, Missionary at Fre- | } | 60 |
| | derickton, ——— ——— | | |
| 19 | Mr. Benjamin Snow, School-master at | } | 10 |
| | St. John's and Carleton, — — | | |
| 20 | Mr. John Beardsley, Missionary at Mau- | } | 35 |
| | gerville, ——— ——— | | |
| 21 | Mr. James Scovil, — — — | | 50 |
| 22 | Mr. Samuel Andrews, — — — | | 50 |
| 23 | Mr. Richard Clarke, — — — | | 50 |
| 24 | Mr. George Bisset, — — — | | 50 |

The above Clergymen having but lately removed from the Independent States, the places of their settlement are not yet ascertained.

C A N A D A.

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| 25 | Mr. <i>John Stuart</i> , Missionary at <i>Catara-</i> | } 50 |
| | <i>qui</i> and to the <i>Mohawk Indians</i> , — | |
| 26 | Mr. <i>John Doty</i> , Missionary at <i>Sorrell</i> , | 50 |
| 27 | Mr. <i>Lewis Vincent</i> , School-master and | } 15 |
| | Catechist to the <i>Indians</i> at <i>Kenti</i> , — | |

C A P E B R E T O N.

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|----|---|----|
| 28 | Mr. <i>Ranna Coffit</i> , Missionary at <i>Sydney</i> , | 50 |
|----|---|----|

B A H A M A I S L A N D S.

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|----|---|------|
| 29 | Mr. _____, Missionary at <i>Provi-</i> | } 25 |
| | <i>dence</i> , — — — — — | |
| 30 | Mr. <i>Thomas Robertson</i> , Missionary at <i>Har-</i> | } 50 |
| | <i>bour Island</i> and <i>Eleuthera</i> , — — | |

A F R I C A.

- | | | |
|----|--|------|
| 31 | Mr. <i>Philip Quaake</i> , Missionary, Cate- | } 50 |
| | chist and School-master to the <i>Ne-</i> | |
| | <i>groes</i> on the <i>Gold Coast</i> , — | |

The Society also continue to pay their former salaries to

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|----|-----------------------------|---|---|----|
| 32 | Dr. <i>Chandler</i> , | — | — | 50 |
| 33 | Dr. <i>Caner</i> , | — | — | 60 |
| 34 | Mr. <i>William Clarke</i> , | — | — | 20 |

The Society have usually allowed ten pounds worth of books to each Mission for a library ; and are continually supplying their Missionaries with

with bibles, prayer books, and small religious Tracts, to distribute among their people, as occasions require. And as the Society generally receive from their Missionaries accounts of their proceedings, and of the state of their several Missions, it is thought proper to publish the following Abstract of such informations as were received from the Missionaries and in the year 1785.

Newfoundland.

By letters received from Mr. Price, and by the concurrent testimony of many of the principal inhabitants, who reside great part of the year at St. John's, it appears that the people are perfectly satisfied with his appointment, and that he fully answers the views of the Society in the very commendable discharge of his Ministerial office.

His notitia stands thus: baptised 20 infants, and 1 Negro adult; married 10 couple, and buried 77. By far the greater number of the inhabitants of St. John's are Irish Roman Catholics.

The Rev. Mr. Balfour, Missionary at Harbor Grace, acquaints the Society, that he has been his usual round of about 28 leagues, four times during the last summer. That Popery

prevails much, nearly one half of the Bay being of that persuasion.

A School-master was much wanted at Harbor Grace. Mr. Balfour, having met with a very able one, Mr. William Lampery, the Society have confirmed his appointment. In the year past he had 75 scholars, and has given great satisfaction to the parents and friends of the children under his care.

It is much to be lamented that there are not more Ministers in that island. The Society are ready to listen to any application, where there is a prospect of a tolerably decent provision for a Minister. The gentleman, who was designed for the Mission of Trinity Bay, was prevented from coming over in the fall, to obtain Holy Orders, but is daily expected.

Nova Scotia.

The Rev. Dr. Breynton, having had the Society's leave some time ago, is come to England on his private affairs, but will return again as soon as he conveniently can.

Several letters have been received from Mr. Bailey, the Missionary at Annapolis, all of which give a most pleasing account of the improving state of his Mission. He constantly officiates on Sundays, and catechises the children

dren every Wednesday. In the year past he had baptised 96, and had three persons added to the number of his communicants. Among the new settlers a spirit of industry prevails, and they are making very rapid improvements. The many bad, disorderly habits, contracted in the war, are declining apace, and their attention to order, religion, and the education of their children, proportionably increases, and the happy effects of instruction are manifest, wherever regular schools have been established. In particular, he commends Mr. M'Namara, for the great pains he takes in his school, which is in a very thriving condition. Besides his own immediate charge, he has not been neglectful of places which lye contiguous to him. He has occasionally visited Digby, where he has had large congregations, who have expressed great thankfulness at the kind intention of the Society to provide them with a Minister. They have accordingly sent over a petition to the Society, in which they represent, that their township contains between 2 and 300 families of Loyalists, the greatest part professing themselves of the Church of England; all, emigrants from the different States of North America, who from their attachment to the King, and the British Government have become voluntary exiles. That, their little savings from the ravages of war, and the confiscation of their estates, have been mostly expended in providing themselves habitations in a wilderness country,

try, and in the cultivation of their lands ; so that they are not yet in a condition to afford that support to a Minister, which their inclinations prompt them to, and his character and station require, without the additional bounty of the Society. Willing, however, to do to their utmost, they engage to build a church and parsonage house as soon as possible, and in the interim, to provide a place for divine service, and an house for the Missionary, with the farther promise of an annual subscription, which shall not be less than 25*l.* at present. The Society are happy to have it in their power to comply with the request of these people immediately, by appointing the Rev. Mr. Viets to be their Missionary, of whose abilities and good conduct they have had many years experience, while he had the care of Simsbury, in Connecticut. Directions have been sent to him to remove with all dispatch to Digby, and it is supposed, that by this time he has entered upon his new charge. It is recommended to him also to pay attention to the Negroes, who are settled in that vicinity ; and to other adjoining places, where there is no regular administration of the word and sacraments.

The Rev. Mr. Wiswall, Missionary at Cornwallis, &c. acknowledges the receipt of the prayer books and religious tracts, which were sent him last spring from the Society, and
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which have been very usefully distributed among his people. In Cornwallis, the state of his Mission is much the same. He has baptised 21 infants, and buried 6, and married 22. During the whole of the winter he had a congregation every Sunday twice as large as in the preceding. He catechises the children once a month on a Thursday, besides on Sundays: and on the Sunday after Michaelmas he had 12 children repeated by heart the whole of the Catechism before the congregation, in a perfectly distinct, and correct, manner. But at Wilmot, where several refugees are settled, there is a fairer prospect of the church flourishing, and he hopes that a church will be built there next summer. He requests some more religious tracts for the use of his people, which the Society have sent him.

Mr. Ellis has acquainted the Society that the church at Falmouth, an handsome structure for that country, is at last finished. That he has baptised 67 infants, 4 Negroes, and 1 adult; buried 14; married 8; and has 74 communicants.

His Excellency Governor Parr has favored the Society with several letters in the course of the year, in which he assures them of his constant support and countenance of such measures as they may recommend for the extension of the Christian religion. In particular, he expresses

expresses his great satisfaction in the Society's intention to send two Itinerant Missionaries into that province, which will contribute to remove those sad effects which are always produced in those places, where the public worship and ordinances of religion have been for any length of time neglected. He points out several places, where such Missionaries will be exceedingly useful, as Ship Harbor, Sheet Harbor, Country Harbor, Chedibucto, Antigonish, Pictou, and Meregonish, which contain upwards of 2000 new settlers, and among them many worthy and respectable families. That Chedibucto contains nearly 1000 inhabitants, and from the goodness of the soil, and its proximity to the fisheries, bids fair to become a very flourishing place in a short time: and the other settlements have every encouraging prospect. In these settlements Missionaries may be eminently useful. In consequence of these intimations from the Governor, the Society have resolved, that when the two Itinerants are fixed, Chedibucto in the east, and Yarmouth in the west, shall be the chief places of their residence. The Governor also, agreeably to Royal instructions, has allotted glebes in these and other parts of the province, for the use of Ministers and School-masters.

The Governor, Lieutenant-Governor, and several very respectable persons at Halifax, having represented to the Society, that Mr.
Michael

Michael Bernard Howseal, a worthy man, and a great sufferer by the late troubles, was highly deserving their notice and support, and that it would be a very proper measure to appoint him their Missionary to the Germans in Halifax, and parts adjacent, (and his own congregation having desired the same by memorial) the Society have complied with their request, having first granted him a gratuity of 40*l.* and since his receiving ordination from the Bishop of London, have established him their Missionary, with an annual salary.

New Brunswick.

The Society having engaged last year, when they found themselves under a necessity of discontinuing their salaries to the Missionaries in the Independent States, to provide for those who should chuse to remove into His Majesty's Colonies; and the Government having been graciously pleased to co-operate in this design, by making an additional provision for Ministers in the provinces of New Brunswick and Nova Scotia, the Society has received information, that several of the Missionaries have made the option. Accordingly Mr. Cooke, who was an able and zealous Missionary many years at Shrewsbury in New Jersey, and Mr. Beardley, formerly Missionary at Poughkeepsie, in the State of New York, are already settled in the province of New Brunswick, the one at St.

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John's,

John's, the other at Maugerville. But as the Seat of Government is to be removed up the country to Frederictown, (formerly called St. Anne's) it is necessary that Mr. Cooke should be fixed there : but his place at St. John's will be immediately supplied by Mr. Bisset, late Rector of Newport in Rhode Island, who is preparing to go there.

Besides these, Messrs. Scovil, Andrews, and Clarke, from Connecticut, have had appointments in the same province, and 'tis supposed that by this time they are fixed by the Governor in those places where their services will be most wanted.

The Society have already received the following informations from Mr. Cooke and Mr. Beardley. The former has acquainted the Society, in a letter of the 17th of October last, that after a tedious voyage he arrived at Halifax on the 18th of August last, and was honoured with a very kind reception from Governor Parr. That, he had then a journey to undertake of near 200 miles by land and water, before he could reach St. John's in New Brunswick, which he accomplished on the 2d of September. He expresses great satisfaction in the friendly reception he met with from the people. The chief part of his congregation are very indigent. He found, that about 18 months before, they had purchased an house,

36 feet by 28, for a church, but from the difficulty of raising money, and from other causes, it was in such an unfinished state as to be very inconvenient and uncomfortable for the performance of divine worship. To remedy which, Mr. Cooke called a vestry, and represented the necessity of their exerting themselves on this occasion so effectually, that a subscription was set on foot, and by his personal application to the principal inhabitants, 90*l.* was collected in three days time: with which they have been enabled to ciel it, and to erect a gallery in the front, and at each end, which will contain as many people as the building used to do below. After all, this is only a temporary affair, till some method can be fallen upon, or the people's circumstances shall enable them, to build a proper church, which may be a credit, and ornament, to the place. He assures the Society of his utmost endeavors to promote the cause in which he is happily engaged.

The Society have received two letters from the Rev. Mr. Beardley, Missionary at Mau-gerville. In the former he returns thanks, jointly with his congregation, for his appointment to that place, which gives mutual satisfaction to both parties. As the settlers are of those unfortunate people who have been stripped of their all by the late troubles, they are, he says, unable at present to do more towards the maintenance of a Minister, than furnishing

a glebe under small improvements. In the second letter, he informs the Society that the glebe was given in the original grant from the Crown, for the use of the parson of the Church of England for the time being—that, it fronts the river St. John's, 28 roods wide, and about eight acres are cleared for tillage, whereon is a small dwelling house, nigh to which the people have erected a small church, and have named it Christ Church; and they assure the Society that they will do all in their power to render his situation comfortable, and to forward the pious views of the Society.

The Society have been assured from Governor Carleton himself, that the appointment of these two Missionaries has given very general satisfaction, and that they are very much esteemed by their people, and he has earnestly desired that the Society will fill the other Missions with men of equal merit, and with as little delay as possible.

Just as this Abstract was putting to the press, another letter from Mr. Cooke came to hand, giving a farther account of the progress of his labors in his Mission.

That, besides his regular attendance on his own people, he had been induced to visit St. Andrews, on the Bay of Passamaquoddy, about 20 leagues distant from St. John's, where a
large

large number of people have settled, and the town is the capital of Charlotte county, regularly laid out, and consists of 200 houses. It has a good and safe harbor, and a fine country around it, which cannot fail of making it in time a considerable place. For want of a Missionary to perform religious offices, there were upwards of 60 children, who had never been baptised, which gave their parents great uneasiness. The necessity of the case, and the earnest desire of the people, seconded by the request of the Governor, who had just returned from that place, induced Mr. Cooke to undertake this voyage at an inclement season of the year: for he set off in a brig on the 6th of November, and by adverse winds, and bad weather, was ten days in his passage, whereas in his return, on the 30th of the same month, though the weather was severe, he was no more than three days.

On the 13th he reached Campo Bello, an island about five leagues from St. Andrew's: there he went on shore, read prayers and preached to the settlers, and baptised a woman about 40 years of age, and her child of two years old, and five other children. On the 16th he arrived at St. Andrew's, was very kindly received by the principal gentlemen of the town, particularly by Robert Pagan, Esq; at whose house he was entertained during his stay. On the Sunday following he read prayers and preached

preached to a very decent and respectable congregation, and baptised 13 children, In the course of the week he baptised 36 more, who were brought to him from different parts of the neighborhood. He then was requested to cross the bay to Digdequash, where he baptised ten more. He was there detained by the severity of the weather three days, at John Currie's, Esq; before he could venture to go back to St. Andrew's, where at his return he baptised 12 more children, which brings the number up to 78: two of these were white adults, and two black, who underwent a very satisfactory examination, and one negro child: the number had been much greater, had not the very cold weather (the rivers being frozen) prevented their bringing down the children from the higher settlements. From the conversation he held with the principal part of the inhabitants, and from the attention they shewed him as a Minister, he is well persuaded that a Missionary will be very acceptable in that place, though many of the settlers are of the Kirk of Scotland.

The little church at St. John's is now made very commodious, the body of it is pewed, and it is furnished with a reading desk, a pulpit, and stoves. In this business he ascribes much to the unremitting zeal of Mr. Isaac Lawton, who has the cause of religion, and the interest of the church much at heart. But he hopes
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that by the zeal of the inhabitants, with the assistance of Government, a much larger and more suitable church will soon be built.

The number of baptisms at St. John's, the preceding four months, has been 26 white (one of which was a young woman of 14 years of age, who passed an examination which reflected no little credit both on herself and her parents) and six blacks, one of which was an adult. He has had 10 marriages, and only 4 burials; for the climate, he says, is very healthy. He represents the necessity of more laborers being speedily sent into the vineyard, and hopes, for the sake of God and religion, that the country will not long be left without a supply. A report that Messrs. Andrews and Scovil were to remove thither in the spring, had just reached St. John's, and was received with great joy. On New Year's day he administered the sacrament of the Lord's Supper to 25 communicants. The weather being then cold to an extreme, he could not expect the people, especially the women, to attend; but going warmly cloathed himself he stood it tolerably well. When he wrote his letter, it was more moderate, and fine winter weather, and he had a very full congregation the preceding Sunday.

Soon after his arrival, he had an application made to him from Mr. Snow, who keeps a
school

school at Carleton, on the other side of the river, to be taken into the Society's service, in which he formerly was, at Annapolis Royal. Having since made full inquiry into his character, as to his abilities, moral conduct, and diligence in his school, and having received the most satisfactory answers, from persons on whose honor and integrity he can fully confide, he begs leave to recommend him to the Society, being persuaded that they cannot bestow their bounty more charitably or more usefully.

Canada.

By advices received from Mr. Stuart, the Society are informed, that he quitted Montreal with his family in July last, and is now fixed in his Mission at Cataraqui, to which he gives the most diligent attendance. At present, with the permission of the commanding officer, he uses a large room in the garrison, for a church, in which divine service is performed every Sunday. The inhabitants regularly attend, and he has the most sanguine hopes, that a large congregation will soon be collected. They seem much pleased to have the first Clergyman settled among them, and promise, when it is in their power, to make him some allowance. At present, their necessities prevent any such expectation. Attentive as Mr. Stuart has been to his more particular charge, he has not neglected his former flock, the Mohawks, settled

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at the Bay of Quenti, whom he has visited, and baptised some of their children. They expressed great thankfulness for the Society's kind care and attention to them, especially in the appointment of Mr. Vincent their Catechist and School-master, who continues to be very diligent in his duty. In his way to Quenti, Mr. Stuart caused the inhabitants of the different townships to collect their children at convenient places, and he baptised all who were presented to him. It gave him great pleasure, to meet in the second township (16 miles distant from Cataraqui) a number of families of the Church of England, who assemble regularly on Sundays, and have the liturgy and a sermon read to them. As they were in great want of prayer books, Mr. Stuart supplied them with as many as he could spare, and 'tis his intention to visit them as often as he consistently can.

Mr. Stuart farther acquaints the Society, that soon after his arrival at Cataraqui, finding a school much wanted, he solicited the aid of Government, and offered to take the care of it, until a proper person could be found. The Lieutenant-Governor professed great readiness to promote the undertaking, and promised boards and nails, &c. for the school-house: but as no salary has been provided for the master, the matter dropped. Mr. Stuart flattered himself that a provision from some fund or other, would

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have been assigned for that purpose. However, he is not so discouraged, but that he shall continue to exert his best endeavors to establish a school, being persuaded, from the necessity of the case, that a support will be found from some quarter or other : especially, as Cataraqui is the capital of all the new settlements, and most conveniently situated, in an wholesome climate, where, within a few years, provisions will be exceedingly cheap. At present, 'tis far otherwise, and necessity compels him to observe, that unless some addition be made to his income, it will be extremely difficult, if not impossible, for him to support his family.

The Rev. Mr. Doty, Missionary at Sorrel, writes to the Society, that their repeated kindnesses, and approbation of his weak endeavors to spread the knowledge of the blessed Gospel, affect him in a very sensible manner, and will animate his future zeal in that glorious employment. The Society have also received an address from the Wardens and Vestry of his church, expressing their gratitude to the Society for their Apostolic charity in sending them a Missionary. In the year past Mr. Doty had baptised 23 infants and 4 adults, married 4 couple, and buried 4 infants and 1 adult, and has at present 29 communicants.

The church catechism has been perfectly learned by more than 20 children, who constantly

stantly attend in the afternoon on Sundays, to repeat, and to hear it explained. One of them, about 17 years of age, has, in consequence of this regular preparation, just received the sacrament of the Lord's supper.

A good share of health not only enables him to attend with chearfulness on the duties of his station, but fits him for many avocations, which his present situation renders necessary.

Cape Breton.

In conformity to the directions of the Society sent to the Rev. Mr. Coffit last April to repair with all convenient speed to Cape Breton, he arrived there in October. He waited on the Governor, who was pleased with his appointment, and has promised to erect a church and house for him as soon as ever it is in his power. The people also have expressed great satisfaction in having the means afforded them of keeping up the public worship and the administration of the divine ordinances. But as the infant state of the settlement at Sydney, the capital of the island, did not admit of providing any place, wherein the people could assemble in the winter for divine worship, and that they would scarcely be able to provide even huts to cover themselves from the extremities of the weather, he has returned, with the Governor's leave, to his family, but will

come again in the spring, to settle in his Mission at Sydney.

Bahama Islands.

The Society have at length had it in their power to supply the Mission of Harbor Island and Eleuthera with a gentleman, (Mr. Thomas Robertson,) who, from the various strong recommendations of him, they have every reason to believe will conscientiously discharge his duty with credit to himself and the Society. He was educated at the university of Edinburgh, in Scotland, and has been ordained by the Bishop of London.

¶ The Society, from their first institution, taking into their serious consideration the absolute necessity there is, that those Clergymen, who shall be sent abroad, should be duly qualified for the work to which they are appointed, desire every one, who recommends any person to them for that purpose, to testify their knowledge, as to the following particulars:

1. The age of the person.
2. His condition of life, whether single or married.
3. His temper.
4. His prudence.
5. His learning.

6. His

6. His sober and pious conversation.
7. His zeal for the Christian religion, and diligence in his holy calling.
8. His affection to the present Government.
9. His conformity to the doctrine and discipline of the Church of *England*.

And the Society request all persons concerned, that they recommend no man out of favor or affection, or any other worldly consideration, but with a sincere regard to the honor of Almighty God, and our blessed SAVIOR; as they tender the interest of the Christian Religion, and the good of mens souls.

But if any person should appear abroad in the character of a Clergyman of the Church of *England*, and disgrace that profession by improper behavior, the Society desire their friends to examine, if they can, into his *Letters of Orders*, and to inspect the list of the Missionaries annually published by the Society, by which it will be found, that he came thither without their knowlege; or if it should happen otherwise, they will upon due information *put away from them that wicked person.*

EXTRACT

EXTRACT from the INSTRUCTIONS
given to the CLERGY employed by the
SOCIETY for the *Propagation of the Gospel*
in Foreign Parts.

First, *With respect to Themselves.*

I. **T**HAT they always keep in their view the great design of their undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by propagating the Gospel of our Lord and Savior.

II. That they often consider the Qualifications requisite for those, who would effectually promote this design, *viz.* A sound knowledge and hearty belief of the Christian religion; an apostolical zeal, tempered with prudence, humility, meekness and patience; a fervent charity towards the souls of men; and, finally, that temperance, fortitude, and constancy, which become good soldiers of Jesus Christ.

III. That in order to the obtaining and preserving the said qualifications, they do very frequently in their retirements offer up fervent prayers to Almighty God for His direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination
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vows; and consider the account which they are to render to the great Shepherd and Bishop of our souls, at the last day.

IV. That they acquaint themselves thoroughly with the doctrine of the Church of England, as contained in the Articles and Homilies; its worship and discipline, and rules for behavior of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

V. That they endeavour to make themselves masters in those controversies, which are necessary to be understood, in order to the preserving their flock from the attempts of such gainfayers as are mixed among them.

VI. That they take special care to give no offence to the Civil Government, by intermeddling in affairs not relating to their own calling and function.

Secondly, *With respect to their Parochial cure.*

I. **T**HAT they conscientiously observe the rules of our Liturgy, in the performance of all the offices of their ministry.

II. That besides the stated service appointed for Sundays and Holy-days, they do, as far as they

they shall find it practicable, publicly read the daily morning and evening service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

III. That they perform every part of Divine Service with that seriousness and decency that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

IV. That the chief subjects of their sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

V. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

VI. That they carefully instruct the people concerning the nature and use of the Sacraments of Baptism and the Lord's Supper, as the peculiar institutions of Christ, pledges of communion with Him, and means of deriving grace from Him.

VII. That they duly consider the qualifications of those adult persons to whom they administer baptism; and of those likewise whom they admit to the Lord's Supper; according to the directions of the Rubrics in our Liturgy.

VIII.

VIII. That they take a special care to lay a good foundation for all their other ministrations, by catechising those under their care, whether children or other ignorant persons, explaining the Catechism to them in the most easy and familiar manner.

IX. That those, whose parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another of those places, as the necessities of the people shall require.

XIV. That each of them keep a Register of his parishioners names, profession of religion, baptism, &c. according to the scheme annexed, N^o I. for his own satisfaction, and the benefit of the people.

Thirdly, *With respect to the Society.*

I. **T**H A T each of them keep a constant and regular correspondence with the Society, by their Secretary.

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II. That

II. That they send every six months an account of the state of their respective parishes, according to the scheme annexed, N^o II.

III. That they communicate what shall be done at the meetings of the Clergy, when settled, and whatsoever else may concern the Society.

N^o I.

Notitia Parochialis; to be made by each Minister soon after his acquaintance with his people, and kept by him for his own ease and comfort, as well as the benefit of his parishioners.

I. Names of Parishioners.	II. Profession of Religion.	III. Which of them baptised.	IV. When baptised.	V. Which of them Communicants.	VI. When they first communicated.	VII. What obstructions they meet with in their ministrations.

N^o II.

N^o II.

Notitia Parochialis; or an Account to be sent home every six months to the Society by each Minister, concerning the spiritual state of their respective parishes.

I. Number of Inhabitants.	
II. No. of the Baptised.	
III. No. of Adult persons baptised this Half-year.	
IV. No. of actual Communicants of the Church of England.	
V. No. of those who profess themselves of the Church of England.	
VI. No. of Dissenters of all Sorts, particularly Papists.	
VII. No. of Heathens and Infidels.	
VIII. No. of Converts from a prophan, disorderly and unchristian course, to a life of Christian purity, meekness, and charity.	

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The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year past, stood thus at the Audit of the Society, on the 27th day of *January*, 1786.

R E C E I P T S.

	£.	s.	d.
By balance of last account, -	492	1	10
By benefactions and legacies, -	445	10	6
By subscriptions and entrance of } members, - - - - }	566	9	6
By dividends in the funds, -	863	0	0
By sale of 2000 <i>l.</i> 3 <i>per Cent.</i> } Confol. - - - - }	1107	10	0
By three <i>Exchequer</i> annuities, -	42	0	0
By rent of estates, -	64	15	8
By rent of <i>Codrington</i> estate, -	500	0	0
	£. 4081	7	6

P A Y M E N T S.

	£.	s.	d.
To Salaries to Missionaries, Catechists, and School-masters, }	2085	14	11
To Officers salaries, - }	370	0	0
To one year's annuity to <i>Mary Roper</i> , - - - }	10	0	0
To two years annuity to <i>Anne Rowland</i> , - - - }	39	18	8
To a gratuity, - - - }	40	0	0
To cash advanced on the <i>Barbadoes</i> account, and to the discharge of 1000 <i>l.</i> debt to the Representatives of <i>Codrington</i> and <i>Miller</i> , with interest thereon, - - - }	1085	1	3
To printing and dispersing the Anniversary Sermon and Abstract, stationer's bills, packets and letters, rent for the place of the Society's meeting, and other incidental charges, - }	187	14	4
To balance in the Treasurer's hands, - - - }	262	18	4
	£. 4081	7	6

THE Society are Trustees for the estates in *Barbadoes*, left by General *Codrington*, which at present are let upon lease to *John Brathwaite*, Esq; from two years rent of which the debt of 1000*l.* to the representatives of *Codrington* and *Miller* has been lately discharged. There remains, however, a debt to the Society of 2822*l.* 19*s.* 0*d.* $\frac{1}{2}$, for money advanced by them on account of the plantations. There is a Catechist to the Negroes, with a salary of 50*l.*-a year.

A LIST

A LIST of the
MEMBERS
OF

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Time of
Admission.

A.

- 1779 THE Most Reverend his Grace *Richard*
Lord Archbishop of *Armagh*, and
Primate of *Ireland*.
1754 The Right Rev. *Jonathan* Lord Bishop of
St. Asaph.
1758 The Rev. *East Apthorp*, D. D. Rector
of *St. Mary-le-Bow*.
1772 *Abraham Atkins*, Esq; *Clapham*.
1783 Mr. *Paul Agutter*, of the City of *London*,
Merchant.

I

THE

Time of
Admission.

B.

- 1751 **T**HE Right Reverend *Charles* Lord Bishop of *Bath and Wells*.
- 1759 The Right Reverend *Christopher* Lord Bishop of *Bristol*.
- 1780 The Right Reverend *John* Lord Bishop of *Bangor*.
- 1753 The Rev. *George Berkeley*, LL. D. Prebendary of *Canterbury*.
- 1762 *Edward Bearcroft*, Esq; *Lincoln's Inn*.
- 1762 The Rev. *Philip Brown*, B. D. Rector of *Bletchington, Oxfordshire*.
- 1763 The Rev. Mr. *Bourdillon*, *Spital-Fields*.
- 1765 *Richard Bulkeley*, Esq; Secretary of the Province of *Nova Scotia*.
- 1766 *Joseph Banks*, Esq; LL. B. and Chancellor of *York*.
- 1766 The Rev. *John Benson*, D. D. Prebendary of *Canterbury*.
- 1766 The Rev. *Walter Bagot*, A. M. Rector of *Blythfield, Staffordshire*.
- 1767 The Rev. *William Bell*, D. D. Prebendary of *Westminster*.
- 1767 The Rev. *William Buller*, D. D. Prebendary of *Winchester*.
- 1768 The Rev. *Everard Buckworth*, LL. D. Prebendary of *Canterbury*.
- 1772 The Rev. *Jonathan Boucher*, A. M. Vicar of *Epsom, Surry*.

The

Members of the Society.

67

Time of
Admission.

- 1773 The Rev. *William Backhouse*, D. D. Arch-
deacon of *Canterbury*.
- 1775 The Rev. *William Barford*, D. D. Pre-
bendary of *Canterbury*.
- 1777 *John Braithwaite*, Esq; *New Cavendish-
Street, Portland-Place*.
- 1777 The Rev. *Henry Batburst*, LL. D. Canon
of *Christ Church, Oxford*.
- 1777 The Rev. *Andrew Burnaby*, D. D. Vicar
of *Greenwich, Kent*.
- 1777 The Rev. *Nicholas Bacon*, A. M. Vicar
of *Coddenham, Suffolk*.
- 1778 *Philip Burton*, Esq; *Hatton-Garden*.
- 1778 The Rev. *Richard Beadon*, D. D. Arch-
deacon of *London*.
- 1782 The Rev. *Sir Thomas Broughton*, of *Brough-
ton in Staffordshire*.
- 1782 *John Bacon*, Esq; Receiver of the First
Fruits.
- 1782 *John Butler*, Esq; of *Nova Scotia*.
- 1783 The Rev. *Osmond Beauvoir*, D. D.
- 1784 *John Burbidge*, Esq; of *Cornwallis in
Nova Scotia*.

C.

- 1775 THE Most Reverend *John* Lord Arch-
bishop of *Canterbury*.
- 1755 The Right Reverend *William* Lord Bi-
shop of *Chichester*.

I 2

The

Time of
Admission.

- 1770 The Right Reverend *Edmund* Lord Bishop
of *Carlisle*.
- 1767 The Right Reverend *Beilby* Lord Bishop
of *Chester*.
- 1765 The Right Reverend *John* Lord Bishop
of *Clogher* in *Ireland*.
- 1763 *William Henry Chauncy*, Esq; *Edgcott*,
Northamptonshire.
- 1771 The Rev. *Thomas Coker*, A. M. Rector
of *Deynton*, *Glostershire*.
- 1772 *Joseph Cradock*, Esq; of *Gumley*, *Leicestershire*.
- 1773 The Rev. *Clayton Crackerode*, A. M. *Queen's-*
Square, *Westminster*.
- 1775 Colonel *Daniel Claus*.
- 1776 The Rev. *Henry Reginald Courtenay*, LL. D.
Rector of *St. George's*, *Hanover-Square*.
- 1779 *Richard Clarke*, Esq; Alderman of the
City of London.
- 1779 The Rev. *William Conybeare*, D. D. Rector
of *St. Botolph*, *Bishopsgate*.
- 1779 The Right Worshipful *Peter Calvert*,
LL. D. Dean of the *Arches*.
- 1783 Mr. *Robert Chapman*, of *Spilsby*, *Lincoln-*
shire.
- 1783 The Rev. *Charles Cooper*, D. D. Preben-
dary of *Durham*.

D.

1750 THE Right Reverend *John* Lord Bishop
of *Durham*.

The

Members of the Society.

69

Time of
Admission.

- 1771 The Most Reverend *Robert* Lord Arch-
bishop of *Dublin*.
- 1778 The Right Reverend *Edward* Lord Bishop
of *St. David's*.
- 1758 The Rev. *Samuel Dickens*, D. D. Arch-
deacon of *Durham*.
- 1769 The Rev. *William Digby*, D. D. Dean of
Durham.
- 1769 The Rev. Mr. *Duché*, Chaplain to the
Asylum.
- 1769 The Rev. *John Douglas*, D. D. Residen-
tiary of *St. Paul's*.
- 1777 *Brampton Gurdon Dillingham*, Esq; of
Norwich.
- 1777 *Philip Debaney*, Esq; *Queen Anne Street*.
- 1777 The Rev. *Henry Jerome De Salis*, D. D.
Rector of *St. Antholin, London*.
- 1778 The Rev. *Thomas Dampier*, D. D. Dean
of *Rocheſter*.
- 1778 The Rev. *John Drake*, B. L. Rector of
Amersham, Bucks.
- 1779 The Rev. *William Dodwell*, A. M.
- 1779 The Rev. *Charles Daubeny*, A. M. Fellow
of *Wincheſter College*.
- 1779 The Rev. *Samuel Dennis*, D. D. President
of *St. John's College in Oxford*.
- 1780 *John Engliſh Dolben*, Esq;
- 1784 The Rev. *Thomas Drake*, D. D. Rector of
Merſham in Kent.
- 1785 The Rev. *Jonathan Davies*, D. D. Canon
of *Windſor*.

THE

Time of
Admission.

E.

- 1752 **T**HE Honorable and Right Reverend
James Lord Bishop of *Ely*.
- 1777 The Right Reverend *John* Lord Bishop of
Exeter.
- 1776 *Charles Eyre*, Esq; of *Clapham, Surry*.
- 1778 The Rev. *Stephen Eaton*, A. M. Rector of
St. Ann's, Soho.
- 1783 The Rev. *Jeffery Eikins*, D. D. Dean of
Carlisle.
- 1785 The Rev. *John Eveleigh*, D. D. Provost
of *Oriel College, Oxford*.
- 1786 *Grey Elliott*, Esq; Under Secretary of
State for the Plantation Department.

F.

- 1749 **T**HE Rev. *John Fountayne*, D. D. Dean
of *York*.
- 1758 *Thomas Edwards Freeman*, Esq; of *Batf-*
ford, Gloucestershire.
- 1765 *Michael Francklin*, Esq;
- 1769 The Rev. *Robert Poole Finch*, D. D. Pre-
bendary of *Westminster*.
- 1770 *William Franklin*, Esq;
- 1775 *John Frere*, Esq; of *Bedford Row*.
- 1775 Mr. *William Fowle*, *Red Lion Square*.
- 1776 *Gilbert Franklyn*, Esq; *Barbadoes*.
- 1778 The Rev. *James Falconer*, D. D.
- 1783 Colonel *Edward Fanning*, LL. D. Lieu-
tenant-Governor of *Nova Scotia*.
- 1785 The Rev. *John Foley*, A. M. Rector of
Christ-Church, Spitalfields.

THE

Members of the Society.

71

Time of
Admission.

G.

- 1760 **T**HE Right Reverend *Samuel* Lord
Bishop of *Glocester*.
- 1752 The Rev. *John Gooch*, D. D. Prebendary
of *Ely*.
- 1769 *Benjamin Goodison*, Esq; *Brompton Row*.
- 1772 The Rev. *Samuel Glass*, D. D. Chaplain
in Ordinary to His Majesty.
- 1772 The Rev. *Peter Grand*, A. M. Rector of
Derham, Gloucestershire.
- 1776 *Peter Gaussen*, Esq;
- 1777 Sir *Philip Gibbes*, Bart. *Barbadoes*.
- 1779 *Robert Gosling*, Esq; *Lincoln's Inn Fields*.
- 1779 The Rev. *Edmund Garden*, Minister of St.
Botolph, Aldersgate.
- 1779 *John Goddard*, Esq; of *Woodford, Essex*.
- 1784 The Rev. *Charles De Guiffardiere*, Minister
of the *French Chapel at St. James's*.

H.

- 1747 **T**HE Right Honorable and Right Re-
verend *James* Lord Bishop of *Here-*
ford.
- 1747 The Rev. *Richard Hotchkis*, A. M.
- 1760 The Honorable and Reverend *John Harley*,
D. D. Dean of *Windsor*.
- 1761 *William Henry*, D. D.
- 1765 The Right Honorable *Thomas Harley*,
Alderman of *London*.
- 1765 The Rev. *Thomas Hollingbery*, D. D. Arch-
deacon of *Chichester*.

The

Time of
Admission.

- 1771 The Rev. *Anthony Hamilton*, D. D. Arch-
deacon of *Colchester*.
1774 The Rev. *Reginald Heber*, A. M. Rector
of *Malpas, Cheshire*.
1775 The Rev. *George Horne*, D. D. Dean of
Canterbury.
1777 The Rev. *William Hemington*, D. D. Canon
of *Christ-Church, Oxford*.
1777 The Rev. *Samuel Horsley*, LL. D. Arch-
deacon of *St. Alban's*.
1778 The Rev. *Richard Hind*, D. D. Vicar of
Rockdale, Lancashire.
1779 The Rev. *George Watson Hand*, A. M.
Vicar of *St. Giles's, Cripplegate*.
1779 The Rev. *Luke Heslop*, B. D. Archdeacon
of *Buckingham*.
1780 *Samuel Hawkins*, Esq;
1783 The Rev. *John Hallam*, D. D. Dean of
Bristol.

I.

- 1767 THE Rev. *Joseph Jane*, B. D. Rector
of *Iron Acton, Gloucestershire*.
1768 The Rev. *Charles Inglis*, D. D.
1770 The Rev. *John Jeffreys*, D. D. Canon Re-
sidentary of *St. Paul's*.
1775 Sir *John Johnson*, of *Johnstown, New York*,
Bart. His Majesty's Superintendant
General and Inspector General of the
Indians in America.

Colonel

Time of
Admission.

- 1775 Colonel *Guy Johnson*, His Majesty's Superintendent of the Six *Indian Nations* and Confederates.
1779 The Rev. *Cyril Jackson*, D. D. Dean of *Christ-Church, Oxford*.
1780 *Robert Jenner*, Esq;
1784 The Rev. *James Jones*, D. D. Rector of *St. Mary Somerset, London*.

K.

- 1749 **T**HE Right Honorable *Thomas Earl* of *Kinnoul*.
1762 The Rev. *Samuel Knight*, A. M. Rector of *Stanwick, Northamptonshire*.
1765 *William Knox*, Esq;
1765 The Rev. *Joshua Kyte*, D. D. Rector of *Wendlebury, Oxfordshire*.
1774 The Rev. *Richard Kaye*, LL. D. Dean of *Lincoln*.
1776 The Rev. *Samuel Kettilby*, D. D. Rector of *St. Bartholomew the Less*.
1778 The Rev. *Matthew Kenrick*, LL. D. Rector of *Bleckingley, Surry*.

L.

- 1764 **T**HE Right Reverend *Robert Lord* Bishop of *London*.

K

The

Time of
Admission.

- 1775 The Honorable and Right Reverend *James*
Lord Bishop of *Litchfield* and Co-
ventry.
- 1779 The Right Reverend *Thomas* Lord Bishop
of *Lincoln*.
- 1763 The Rev. *Thomas Lloyd*, D. D. Dean of
Bangor.
- 1764 The Rev. *John Lynch*, LL. D. Preben-
dary of *Canterbury*.
- 1771 The Rev. *Michael Lort*, D. D. Rector of
St. Matthew, Friday-Street.
- 1771 The Rev. *John Lloyd*, D. D. Rector of
Stowe, Northamptonshire.
- 1771 The Rev. *William Lowth*, A. M. Pre-
bendary of *Winchester*.
- 1772 The Rev. *John Law*, D. D. Archdeacon
of *Rochester*.
- 1773 *Bennett Langton*, Esq; of *Langton, Lincoln-*
shire.
- 1773 *Peter Livius*, Esq;
- 1774 The Rev. *Egerton Leigh*, A. M. Archdea-
con of *Salop*.
- 1781 Mr. *Charles Lawson*, of *Muncheſter*.
- 1782 The Rev. *Edmund Lovell*, LL. D. Pre-
bendary of *Wells*.
- 1783 The Rev. *John Lockman*, D. D. Canon
of *Windsor*, and Clerk of the Cloſet
to His Royal Highneſs the Prince of
Wales.

THE

Members of the Society.

75

Time of
Admission.

M.

- 1783 **M**argaret Professor of Divinity, Oxon,
Timothy Neve, D. D.
- 1766 Margaret Professor of Divinity, Cambridge,
Zachary Brooke, D. D.
- 1753 Charles Morton, M. D. and F. R. S. Prin-
cipal Librarian of the *British Museum*.
- 1771 The Rev. Robert Markham, D. D. Rector
of *St. Mary, Whitechapel*.
- 1771 The Rev. Robert Master, D. D. Rector of
Croston, Lancashire.
- 1772 The Rev. Spencer Madan, D. D. Pre-
bendary of *Peterborough*.
- 1776 The Rev. Edmund Mapletoft, A. M. Fel-
low of *Christ's College, Cambridge*.
- 1778 The Rev. Joseph Milner, D. D. Rector
of *Ditton, Kent*.
- 1778 Charles Marshall, Esq; of *Pampisford, Cam-
bridgeshire*.
- 1781 The Rev. John Marsden, D. D. Rector
of *Bolton Percy, Yorkshire*.
- 1782 The Rev. John Moore, A. M. Rector of
St. Michael Bassishaw, London.

N.

- 1777 **T**HE Right Reverend Lewis Lord
Bishop of *Norwich*.
- 1766 Sir Roger Newdigate, Bart.
- 1775 The Rev. Richard Nicoll, D. D. Chancel-
lor of *Wells*.

K 2

Evan

Time of
Admission.

- 1785 *Evan Nepean*, Esq; one of the Under Secretaries of State for the Home Department.

O.

- 1773 **T**H E Right Reverend *John* Lord Bishop of *Oxford*.
 1767 The Rev. *Newton Ogle*, D. D. Dean of *Winchester*.
 1779 The Rev. *Arthur Onslow*, A. M. Canon of *Christ-Church, Oxford*.
 1782 *Henry Hoyle Oddie*, Esq; Solicitor in Chancery.

P.

- 1770 **T**H E Right Reverend *John* Lord Bishop of *Peterborough*.
 1754 *John Pownall*, Esq; Commissioner of the Customs.
 1758 The Hon. *Thomas Pownall, Albemarle-Street*.
 1764 The Rev. *Charles Poyntz*, D. D. Prebendary of *Durham*.
 1765 *William Parker*, D. D. Rector of *St. James, Westminster*.
 1772 Mr. *William Pitfield*, of *Exeter*.
 1780 *Jacob Preston*, Esq; of *Beeston* in *Norfolk*.
 1781 Mr. *Peter Perchard*, Merchant in *London*.
 1782 The Rev. Dr. *Proby*, Dean of *Lichfield*.
 1784 The Rev. *Robert Price*, L. L. D. Fellow of *All Souls College, Oxford*.

Sir

Time of
Admission.

- 1785 Sir *William Pepperell*, Bart.
1785 His Excellency *John Parr*, Esq; Governor
of *Nova Scotia*.
1785 The Rev. *John Prettyman*, D. D. Pre-
bendary of *Westminster*.

Q.

- 1765 THE Rev. *Nutcombe Quicke*, LL. B.
Chancellor of the Church of *Exeter*.

R.

- 1752 THE Right Reverend *John* Lord Bi-
shop of *Rocheſter*.
1776 The Right Honorable the Earl of *Radnor*.
1772 *Regius* Profeſſor of Divinity, *Cambridge*,
the Rev. *Richard Watson*, D. D.
1783 *Regius* Profeſſor of Divinity, *Oxford*, the
Rev. *John Randolph*, D. D. and Canon
of *Chriſt-Church*.
1763 The Rev. *John Rotheram*, A. M.
1779 Mr. *Jesse Ruſſell*.
1784 The Rev. *Houſton Ratcliffe*, D. D. Rec-
tor of *Gillingham, Kent*.
1785 *Robert Raſkleigh*, Esq; Merchant in *London*.

S.

- 1749 THE Honorable and Right Reverend
Skute Lord Biſhop of *Salisbury*.

Sir

Time of
Admission.

- 1780 Sir *John Skynner*, Knt. Lord Chief Baron
of the Court of *Exchequer*.
1771 *William Stevens*, Esq; Treasurer to Queen
Anne's Bounty.
1772 *Henry Southby*, Esq; of *Caversham*, Ox-
fordshire.
1774 *John Shapleigh*, Esq; of *New Court*, *Devon*.
1776 The Rev. *Richard Shepherd*, B. D. Arch-
deacon of *Bedford*.
1776 The Rev. *Samuel Smith*, D. D. Master of
Westminster School.
1781 The Rev. *John Strachey*, LL. D. Archdea-
con of *Suffolk*, and Chaplain inordi-
nary to His Majesty.
1781 *John Swale*, Esq;
1784 *Charles Spooner*, Esq;
1784 The Rev. *Andrew St. John*, D. D. Dean
of *Worcester*.
1785 The Rev. *John Sturges*, D. D. Chancellor
of *Winchester*.
1785 *Granville Sharpe*, Esq;

T.

- 1743 THE Rev. *Josiah Tucker*, D. D. Dean
of *Glocester*.
1749 *John Thornton*, Esq; of *Clapham*.
1754 The Rev. *Thomas Townson*, D. D. Rector
of *Malpas*, *Cheshire*.
1764 The Rev. *Charles Tarrant*, D. D. Dean of
Peterborough.

John

Time of
Admission

- 1766 *John Townson*, Esq; Merchant in *London*.
 1766 Major-General *William Tryon*.
 1766 The Rev. *Edward Tew*, A. M.
 1778 The Rev. *Thomas Taylor*, LL. B. Rector
 of *Wootton* in *Surry*, and Chaplain in
 Ordinary to His Majesty.

V.

- 1760 THE Reverend Sir *Henry Vane*, Bart.
 D. D. Prebendary of *Durham*.
 1776 The Rev. *William Vyse*, LL. D. Canon
 Residentiary of *Lichfield*.
 1779 The Rev. *William Vincent*, D. D. Chaplain
 in Ordinary to His Majesty, and Sub-
 Almoner.
 1785 The Honorable and Reverend Mr. *Vernon*, Canon of *Christ Church*, and Chap-
 lain in Ordinary to His Majesty.

W.

- 1770 THE Honorable and Right Reverend
Brownlow Lord Bishop of *Winchester*.
 1775 The Right Reverend *Richard* Lord Bishop
 of *Worcester*.
 1737 The Rev. *Thomas Williams*, of *Merthyr*,
 Prebendary of *Brecknock*.
 1763 The Rev. *John Waring*, A. M.
 1764 The Rev. *George Wollaston*, D. D. Rector
 of *St. Mary, Aldermary*.
 1769 The Rev. *Gustavus Antony Wachsel*, D. D.
 The

Time of
Admission.

- 1771 The Rev. *Thomas Winstanley*, A. M. Rector
of *St. Dunstan in the East*.
1774 The Rev. Mr. *Walter*.
1777 Mr. *Thomas Wilson*, of *Scraptoft, Leicestershire*.
1780 The Rev. *Phipps Weston*, Canon Residentiary of *Wells*.
1781 The Rev. *Francis Wollaston*, LL. B. Precentor of *St. David's*.
1783 *Richard Warren*, M. D.
1784 The Rev. *Edward Wilson*, D. D. Rector of *Ashurst, Sussex*.

Y.

- 1756 THE Most Reverend *William Lord*
Archbishop of *York*, Lord Almoner.

MEMBERS

MEMBERS by Charter.

- 1 THE Archbishop of *Canterbury*.
- 2 The Archbishop of *York*.
- 3 The Bishop of *London*.
- 4 The Bishop of *Ely*.
- 5 The Lord Almoner.
- 6 The Dean of *Westminster*.
- 7 The Dean of *St. Paul's*.
- 8 The Archdeacon of *London*.
- 9 { The Two Regius Professors { of Divinity in
The Two Margaret Professors { *Oxford* and
Cambridge.

L

LADIES

LADIES Annual Subscribers.

THE Honorable Mrs. *George Talbot*.
Mrs. *Palmer*.

Mrs. *Langton*.

Miss *Elizabeth Langton*, of *Langton*, *Lincolnshire*.

Dowager Lady *Isham*.

Mrs. *Eleanor Frere*.

Mrs. *Mathew*, of *Westham*.

Right Honorable Lady *Lucy Meyrick*.

Mrs. *Ann Carey*, of *Bristol*.

Mrs. *Lonsdale*, of *Statbern*.

Mrs. *Catherine Pennant*.

A LIST

A LIST of the
BISHOPS, DEANS, &c.

Who have PREACHED before

*The SOCIETY for the Propagation of
the Gospel in Foreign Parts.*

Anno.

- 1701 **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
- 1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
- 1703 The Lord Bishop of *Sarum*, Dr. *Burnet*.
- 1704 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Hough*.
- 1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
liams.
- 1706 The Lord Bishop of *St. Asaph*, Dr. *Beve-*
ridge.
- 1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.
- 1708 The Lord Bishop of *Chester*, Sir *William*
Dawes.
- 1709 The Lord Bishop of *Norwich*, Dr. *Trimnel*.

- 1710 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
1714 The Lord Bishop of *Clogher*, Dr. *Ash*.
1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
1717 The Lord Bishop of *Hereford*, Dr. *Bisse*.
1718 The Lord Bishop of *Lichfield* and *Conventry*, Dr. *Chandler*.
1719 The Lord Bishop of *Carlisle*, Dr. *Bradford*.
1720 The Reverend Dr. *Waddington*.
1721 The Lord Bishop of *Bristol*, Dr. *Bolter*.
1722 The Reverend Dr. *Waugh*, Dean of *Glocester*.
1723 The Lord Bishop of *Ely*, Dr. *Greene*.
1724 The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
1725 The Lord Bishop of *Glocester*, Dr. *Wilcocks*.
1726 The Lord Bishop of *Norwich*, Dr. *Leng*.
1727 The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
1728 The Lord Bishop of *Hereford*, Dr. *Egerton*.

- 1729 The Reverend Dr. *Pearce*.
1730 The Reverend Dr. *Denne*, Archdeacon of
Rochester.
1731 The Reverend Dr. *Berkeley*, Dean of *Lon-*
donderry.
1732 The Lord Bishop of *Lichfield* and *Coven-*
try, Dr. *Smallbrooke*.
1733 The Reverend Dr. *Maddox*, Dean of *Wells*.
1734 The Lord Bishop of *Chichester*, Dr. *Hare*.
1735 The Reverend Dr. *Lynch*, Dean of *Can-*
terbury.
1736 The Lord Bishop of *St. David's*, Dr.
Clagget.
1737 The Lord Bishop of *Bangor*, Dr. *Herring*.
1738 The Lord Bishop of *Bristol*, Dr. *Butler*.
1739 The Lord Bishop of *Glocester*, Dr. *Benson*.
1740 The Lord Bishop of *Oxford*, Dr. *Secker*.
1741 The Rev. Dr. *Stebbing*, Chancellor of
Sarum.
1742 The Lord Bishop of *Chichester*, Dr. *Mawson*.
1743 The Lord Bishop of *Landaff*, Dr. *Gilbert*.
1744 The Reverend Dr. *Bearcroft*, Secretary of
the Society..
1745 The Lord Bishop of *Bangor*, Dr. *Hutton*.
1746 The Lord Bishop of *Lincoln*, Dr. *Thomas*.
1747 The Lord Bishop of *St. Asaph*, Dr. *Lisle*.
1748 The Reverend Dr. *George*, Dean of *Lincoln*.

- 1749 The Lord Bishop of *St. David's*, Dr. *Trevor*.
1750 The Lord Bishop of *Peterborough*, Dr. *Thomas*.
1751 The Lord Bishop of *Carlisle*, Dr. *Osbaldiston*.
1753 The Lord Bishop of *Landaff*, Dr. *Cresset*.
1754 The Lord Bishop of *St. Asaph*, Dr. *Drummond*.
1755 The Lord Bishop of *Norwich*, Dr. *Hayter*.
1756 The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Cornwallis*.
1757 The Lord Bishop of *Chester*, Dr. *Keene*.
1758 The Lord Bishop of *Glocester*, Dr. *Johnson*.
1759 The Lord Bishop of *St. David's*, Dr. *Ellis*.
1760 The Lord Bishop of *Chichester*, Dr. *Ashburnham*.
1761 The Lord Bishop of *Landaff*, Dr. *Newcome*.
1762 The Lord Bishop of *Oxford*, Dr. *Hume*.
1763 The Lord Bishop of *Bangor*, Dr. *Egerton*.
1764 The Lord Bishop of *Peterborough*, Dr. *Terrick*.
1765 The Lord Bishop of *Norwich*, Dr. *Yonge*.
1766 The Lord Bishop of *Glocester*, Dr. *Warburton*.
1767 The Lord Bishop of *Landaff*, Dr. *Ewer*.
1768 The Lord Bishop of *Lincoln*, Dr. *Green*.
1769 The Lord Bishop of *Bristol*, Dr. *Newton*.

- 1770 The Lord Bishop of *Exeter*, Dr. *Keppel*.
1771 The Lord Bishop of *Oxford*, Dr. *Lowth*.
1772 The Lord Bishop of *St. David's*, Dr. *Moss*.
1773 The Lord Bishop of *St. Asaph*, Dr. *Shipley*.
1774 The Lord Bishop of *Carlisle*, Dr. *Law*.
1775 The Lord Bishop of *Landaff*, Dr. *Barrington*.
1776 The Lord Bishop of *Peterborough*, Dr. *Hinchliffe*.
1777 His Grace the Lord Archbishop of *York*, Dr. *Markham*.
1778 The Lord Bishop of *Worcester*, Dr. *North*.
1779 The Lord Bishop of *St. David's*, Dr. *Yorke*.
1780 The Lord Bishop of *Rockester*, Dr. *John Thomas*.
1781 The Lord Bishop of *Lichfield and Coventry*, Dr. *Richard Hurd*.
1782 The Lord Bishop of *Bangor*, Dr. *John Moore*.
1783 The Lord Bishop of *Chester*, Dr. *Beilby Porteus*.
1784 The Lord Bishop of *Oxford*, Dr. *John Butler*.
1785 The Lord Bishop of *Exeter*, Dr. *John Ross*.
1786 The Lord Bishop of *Lincoln*, Dr. *Thomas Thurlow*.

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to the Incorporated SOCIETY, for the Propagation of the Gospel in Foreign Parts, the sum of* *to*
be raised and paid by and out of all my ready money, plate, goods, and personal effects, which by law I may or can charge with the payment of the same (and not out of any part of my lands, tenements, or hereditaments) and to be applied towards carrying on the charitable purposes for which the said Society was incorporated.

The above Form is necessary, as the Society cannot by law be intitled to any legacies which are ordered to be raised, or paid out of lands, or real estates.

The Rev. *William Morice*, D. D. in *Hatton-Garden*, is their SECRETARY; to whom all letters on the Society's business are to be directed.

And *Calvert Clapham*, Esq; in *Dartmouth-Street, Westminster*, is their TREASURER.

Mr. *Samuel Norcott*, who lives at No. 80, in *St Martin's Lane*, is their MESSENGER, who is authorised to receive the annual subscriptions of the Members.



N. B. In the List of Missionaries in *Nova Scotia*, page 33, after Mr. *George Panton*, should have been inserted,

The Rev. *Bernard Michael Howseal*, Missionary to the Germans in *Halifax* and parts adjacent, } £. 35

Sol.

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Dr. STINTON's

S E R M O N

ON THE
GENERAL FAST,
and Mr. Graves, do acquaint him therewith.

1779. FEBRUARY 10, 1779.

Cl. Dom. Com.